

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 23rd May 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Borua, Hindu, Brahmin ; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihāsik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin ; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 47 years.	500
6	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin ; age 45 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta ...	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli ; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P)	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das ; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti ; age 23 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen ...	...
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri ...	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin ; age 37 years.	5,000
19	"Baisya Barajibi Patrika" (P)	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui ; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu ; age about 36 years.	200
24	"Bamabodhini Patrika" (P)...	Do. ..	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baidyabati	Do.	.....	.....
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo ; age 55 years.	...
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin ; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha ; age 56 years,	15,000

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<i>Bengali—continued.</i>					
30	"Bangiya Baisya Suhrid" (P)	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	490
31	"Bankura Durpan" (N)	Bankura	Weekly	Rama Nath Mukherji; age 52 years	453
32	"Bani" (P)	Calcutta	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 35 years.	625
34	"Basumati" (N)	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	10,000
35	"Bhakti" (P)	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	550
36	"Bharati" (P)	Calcutta	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
39	"Bhisak Darpan" (P)	Calcutta	Do.	Rai Saheb Giris Chandra Bagchi	250
40	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	900
43	"Birbhum Hitaishi" (N)	Bolpur	Do.	Divakara Banerji, Hindu Brahmin; age 43 years.	325
44	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mullik, Hindu, age 32 years.	1,500
45	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 46 years.	600
46	"Brahman" (P)	Bagerhat	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150
47	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi	1,000
48	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625
49	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P)	Jayanagar	Do.	Raicharan Sadder, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Baniya" (P)	Calcutta	Monthly	Sachindra Prosad Basu	.....
53	"Byabasayi" (P)	Do.	Do.	Haripada Banerji	.....
54	"Chabbis Pargana Varta-vaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500
57	"Chhatra Suhrid" (P)	Do.	Do.	.....	400
58	"Chikitsa Prakas" (P)	Nadia	Do.	Dr. Dharendra Nath Halder, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhushan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300

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<i>Bengali—continued.</i>					
61	"Chinsura Vartavaha" (N)	Chinsura ...	Weekly	Dina Nath Mukherji ...	1,000
62	"Dainik Chandrika" (N) ...	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N) ...	Calcutta ...	Do.	.....	.....
65	"Devalya" (P) ...	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A. ...	800
66	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1200
67	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
68	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	Weekly	.....	.....
70	"Dhruba" (P) ...	Do. ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
71	"Education Gazette" (N) ...	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N)	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P)	Do. ...	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gaud-duta" (N) ...	Malda ...	Weekly	Krishna Chandra Agarwallah ...	400
76	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev ...	500
77	"Hablul-Matin" (N) ...	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P) ...	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri Gauranga Sevaka." (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjika" (N) ...	Rajshahi ..	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
82	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu Brahmin.	500
83	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	25,000
84	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Petra" (P)	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prachar" (P)	Do. ...	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid ...	1,000
88	"Islam-Rabi" (N) ...	Mymensingh	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N) ..	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 200

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<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 38 years.	1,400
92	"Janmabhumi" (P)	Do	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
93	"Jasohar" (N)...	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 38 years.	500
95	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,600
96	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kahini" (P)	Calcutta	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
98	"Kajer Loke" (P)	Do.	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
99	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 48 years.	500
100	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
101	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years	500
102	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years.	500
103	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
104	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
105	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Busun Ali Choudhuri	700
106	"Krishak" (P)	Do.	Do.	Nikunja Behari Dutt	1,000
107	"Krishi-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
109	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
110	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 58 years.	200
111	"Mahisya-Mohila" (P)	Do.	Do.	.....	1,000
112	"Mahisya Samaj" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	300
113	"Mahisya-Surbid" (P)	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta; age 80 years.	350
114	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
115	"Manasi" (P)	Calcutta	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
116	"Manbhum" (N)	Purulia	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
117	"Mandarmala" (P)	Calcutta	Monthly	Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	400
118	"Medini Randhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 45 years.	600
119	"Midnapore Hitaiahi" (N)	Ditto	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	300

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<i>Bengali—continued.</i>					
120	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Rahim and Mozum-mul Haque.	6,300
121	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
122	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
123	"Murshidabad Hitaishi" (N) ...	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
124	"Namasudra Suhrid" (P) ...	Faridpur ...	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
125	"Nandini" (P) ...	Howrah ...	Do.	Ashtesh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
126	"Natya Mandir" (P) ...	Calcutta ...	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
127	"Natya Patrika" (P) ...	Do. ...	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
128	"Navya Banga" (N) ...	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	500
129	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
130	"Nava Jivani" (P) ...	Do. ...	Monthly	Revd. Lal Behari Saha, Christian; age 54 years.	200 to 300
131	"Navya Bharat" (P) ...	Do. ...	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
132	"Nihar" (N) ...	Coutai ...	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500
133	"Noakhali Sammilani" (N) ...	Noakhali Town ...	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
134	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	650
135	"Pallichitra" (P) ...	Bagerhat ...	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500
136	"Palli Prasun" (P) ...	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
137	"Pallivashi" (N) ...	Kalna ...	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 48 years.	300
138	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
139	"Pantha" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
140	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das ...	500
141	"Paricharak" (N) ...	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P) ...	Jayanagar ...	Monthly	Revd. G. C. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 34 years; and others.	300
144	"Prasapati" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Kumar ...	750
145	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200
146	"Prabhakar" (P) ...	Do. ...	Do.	Mohammad Aiyub Khan ...	500
147	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
148	"Prantavasi" (N) ...	Netrokona ...	Fortnightly	.....	.....
149	"Prasun" (N) ...	Katwa ...	Weekly	Banku Behari Ghosh, Goala; age 43 years.	564

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						184
150	"Pratiker" (N) ...	Berhampore ...	Weekly	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	500	185
151	"Prativa" (P) ...	Dacca ...	Monthly	Dhirendra Nath Ganguly...	750	186
152	"Pravasi" (P) ...	Calcutta ...	Do.	Ashutosh Mukherji ...	500	187
153	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A. ...	5,000	188
154	"Priti" (P) ...	Do. ...	Do.	Pransankar Sen, M.A. ...	300	189
155	"Puja" (P) ...	Do. ...	Do.	Kashirode Behari Chowdhury, B.A. ...	250	190
156	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	200	191
157	"Purulia Darpan" (N) ...	Purulia ...	Weekly	Amulya Ratan Chatterji; age 41 years	About 700	192
158	"Rahasya Prakas" (P) ...	Calcutta ...	Monthly	Purna Chandra De, Subarnabanik; age 32 years.	300	193
159	"Rangpur Darpan" (N) ...	Rangpur ...	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400	194
160	"Rangpur Sahitya Parisad Patrika." (P)	Do. ...	Quarterly	Panchanan Sarkar, M.A., B.L.	500	195
161	"Ratnakar" (N) ...	Asansol ...	Weekly	.....	200	196
162	"Sadhak" (P) ...	Nadia ...	Monthly	Satis Chandra Viswas, Hindu, Kai-varta; age 32 years.	200	197
163	"Sahitya" (P) ...	Calcutta ...	Do.	Suresh Chandra Samajpati ...	1,500	198
164	"Sahitya Parisad Patrika" (P)	Do. ...	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,300	199
165	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Shyama Charan Kaviratna ...	500	200
166	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Pramatho Nath Sanyal, Hindu, Brahmin; age 33 years,	1,000	201
167	"Samaj" (P) ...	Calcutta ...	Do.	Radha Govindi Nath ...	700	202
168	"Samaj Bandhu" (P) ...	Do. ...	Do.	Adhar Chandra Das ...	400	203
169	"Samaj Chitra" (P) ...	Dacca ...	Do.	Satis Chandra Roy ...	.....	204
170	"Samay" (N) ...	Calcutta ...	Weekly	Jnanendra Nath Das ...	700	205
171	"Sammilan" (P) ...	Do. ...	Quarterly	Kunja Behari Das ...	200	206
172	"Sammilani" (N) ...	Do. ...	Fortnightly	Kali Mohan Bose, Brahmo, age about 40 years.	300	207
173	"Sammilani" (P) ...	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years,	400	208
174	"Sandes" (P) ...	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300	209
175	"Sanjivani" (N) ...	Do. ...	Weekly	Sivanath Sastri, M.A., and others ...	6,000	210
176	"Sansodhini" (N) ...	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	400	211
177	"Santi" (P) ...	Do. ...	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200	212
178	"Saj" (P) ...	Calcutta ...	Do.	.....	.....	213
179	"Saswati" (P) ...	Do. ...	Do.	Nikhil Nath Roy ...	500	214
180	"Sansar Suhrid" (P) ...	Belgachia	Do.	Sarat Chandra Dev ...	.....	215
181	"Sachchashi Suhrid" (P) ...	Calcutta ...	Do.	Sarat Chandra Dev Kavikoumari, Hindu, Kayastha; age 48 years.	400	216
182	"Sebak" (P) ...	Dacca ...	Do.	Rajani Kanta Guha, Brahmo age 43 years.	400	
183	"Senapati" (P) ..	Calcutta ...	Do.	Rev. W. Carey; age 56 years	200	

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Benāli</i> —continued.					
184	"Sisu" (P) ...	Calcutta ...	Monthly	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,200
185	"Sourava" ...	Mymensingh ...	Do.	Kedar Nath Majumdar	...
186	"Siksha" (P) ...	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L.	200
187	"Sikshak" (P) ...	Barisal ...	Do.	Revd. W. Carey; age 56 years	125
188	"Siksha Prachar" (P) ...	Mymensingh ...	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	1,000
189	"Siksha Samachar" (N) ...	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly	Manmatha Nath Chakravarti	500
191	"Snehamayi" (P) ...	Dacca ...	Do.	Revd. A. L. Sarkar	800
192	"Sopan" (P) ...	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 36 years.	250
193	"Sri Sri Vaishnava Sangini" (P)	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
194	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." (N)	Do. ...	Weekly	Rasik Mohan Chakravati, Brahmin; age 41 years.	1,700
195	"Subarna-banik" (N) ...	Do. ...	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
196	"Suhrid" (N) ...	Bakarganj ...	Fortnightly	Rama Charan Pal, Hindu, Kayastha	150
197	"Sumati" (P) ...	Dacca ...	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
198	"Suhrid" (P) ...	Calcutta ...	Do.	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
199	"Suprabhat" (P) ...	Do. ...	Do.	Sm. Kumudini Mittra	900
200	"Suraj" (N) ...	Pabna ...	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
201	"Suhrit" (P) ...	Calcutta ...	Monthly	Hari Pada Das, B.A., Brahmo; age 28 years.	300
202	"Sudhi" (P) ...	Howrah ...	Do.	Kalabaran Ghosh, Hindu, Kayastha age 23 years.	500
203	"Surabhi" (P) ...	Contai ..	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
204	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do.	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
205	"Swastha Samachar" (P) ...	Do. ...	Do.	Dr. Kartic Chandra Bose, M.B.	4,500
206	"Tambuli Samaj" (P) ...	Do. ...	Do.	Rajkristo Paul and others	300
207	"Tara" (P) ...	Do. ...	Irregular	Tarapada Chatterji; age 28 years	250
208	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly	Lalit Mohan Das, M.A., and others	500
209	"Tattwa Manjari" ...	Do. ...	Monthly	Kali Charan Basu; age about 40 years	600
210	"Tattwa-bodhini Patrika" ...	Do. ...	Do.	Rabindra Nath Tagore	300
211	"Teli Bandhav" (P) ...	Howrah ...	Do.	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
212	"Toshini" (P) ...	Dacca ...	Do.	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
213	"Trade Gazette" (P) ...	Calcutta ..	Do.	Kamal Hari Mukherji	900 to 2,000
214	"Triveni" (P) ...	Basirhat ...	Do.	Satis Chandra Chakravarti	100
215	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly	Kamaniya Kumar Singha, Brahmo; age 25 years.	450

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
216	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	160
217	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
218	"United Trade Gazette" (P)	Do. ...	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
219	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	350
220	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	100
221	"Vasudha" (P) ...	Do. ...	Do. ...	Banku Behari Dhar ...	900
222	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A. ...	500
223	"Yogi Sakha" (P)	Do. ...	Do. ...	Adhar Chandra Nath ...	750
224	"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick ...	300
225	"Vartavaha" (N)	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
226	"Vandana" (P)	Baidyabati ...	Monthly ...	.....	.....
227	"Vijaya" (P) ...	Calcutta ...	Do. ...	Bipin Chandra Pal and others ...	700
228	"Viswadut" (N)	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
229	"Viswavarta" (N)	Dacca ...	Do. ...	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
230	"Vikrampur" (P)	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
231	"Vasanti" (P) ...	Ditto ...	Monthly ...	Hara Govinda Siromani ...	.....
<i>English-Bengali.</i>					
232	"Ananda Mohan College Magazine." (P)	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
233	"Bangavasi College Magazine" (P)	Calcutta ...	Do. ...	G. C. Basu ...	600
234	"Dacca College Magazine" (P)	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
235	"Dacca Gazette" (N)	Do. ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
236	"Dacca Review" (P)	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
237	"Jagannath College Magazine." (P)	Do. ...	Do. ...	Lalit Mohan Chatterji, Brahmo ...	700
238	"Loyal Citizens" (N)	Calcutta ..	Weekly ...	...	600
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	.....
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar ...	300
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
242	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Rev. J. Watt, M.A. ...	1,300
243	"Tippera Guide" (N)	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
<i>Gar.</i>					
244	"Achikni Ribeng" (P)	Calcutta ..	Monthly ...	E. G. Phillips ...	400
245	"Phring Phring" (P)	Do. ...	Do. ...	.....	.....

Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Hindi.</i>				
150	246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	Sadananda Sukul ...	600
1,500	247	"Bharat Mitra" (N) ...	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
000 to 10,000	248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobes, Hindu, Brahmin; age 30 years.	1,500
250	249	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly ...	Revd. E. H. Whitley, Christian ...	450
100	250	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
900	251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 27 years.	800
500	252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikissan Joahar, Hindu, Kshatriya; age 37 years.	550
750	253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
300	254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
600	255	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Teuriwala, Hindu, Vaisya ...	500
...	256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
700	257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 30 years.	500
1,000	258	"Sudharak" (N) ..	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
1,000		<i>Parvatiya.</i>				
100	259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly ...	Revd. G. P. Pradhun, Christian; age 60 years.	400
...		<i>Persian.</i>				
300	260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
600		<i>Poly-lingual.</i>				
...	261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L. ...	500
500	262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones ...	500
1,200	263	"Sadhu Samvad" (P) ..	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
700		<i>Sanskrit.</i>				
600	264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri ...	500
...		<i>Bengali-Sanskrit.</i>				
300	265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 60 years.	940
500	266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
1,200		<i>Urdu.</i>				
550	267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali Muhammadan ...	1,000
	268	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaladdin, Muhammadan ...	700
	269	"Al-Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan; age 27 years.	1,000
400	270	"Negare Basam" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fazlul Wahab.	...

*Additions to, and alterations in, the list of Vernacular Newspapers, as it stood on 1st
December 1918.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Prabahini" ...	Calcutta	Weekly	Babu Panchowri Banerji, Hindu, Brahmin.	...

I.—FOREIGN POLITICS.

THE *Hitavadi* [Calcutta] of the 15th May writes thus with reference to the present situation in Persia :—

The condition of Persia.

England and Russia are two powerful allies. Both profess to aim at promoting Persia's progress politically and to have no designs on Persian territory. This may be true or false, but it is certain that both seek, by extending their trade in Persia, to rob her of her superfluous wealth. They want to secure various concessions in the way of commercial facilities, and the result will be that ultimately the whole of Persia's foreign trade will pass under foreign control, leaving agriculture the sole means of livelihood open to Persia. This ultimate establishment of foreign domination in the economic sphere cannot be good for Persia. But though it may be an undesirable consummation it is towards that that events in Persia are tending. She cannot, short of a political miracle, shake off the two Powers who are tightening their grip on her economic life. The best thing she can now do is to promote education, both technical and otherwise, among her sons, and generally raise their level of manliness, so that they may be better fitted than now to withstand English and Russian competition in matters industrial and commercial.

HITAVADI,
May 15th, 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Mohammadi* [Calcutta] of the 15th May says that the *cutcha*

Obstruction to the construction of a *masjid*. An unjust order of the Magistrate of Bogra.

masjid at Bundar Hili in the Bogra district having been stealthily demolished by some mischievous men, the local Musalmans prayed to the District

MOHAMMADI,
May 15th, 1914.

Magistrate for permission to erect a *pucca masjid* in the Musalman quarter of the place. Under the Magistrate's order Maulvi Nasiruddin Ahmad, Deputy Collector, made a local inspection and submitted a report in favour of the prayer of the Musalmans. The Magistrate next sent the case for enquiry to the Hindu manager of the khas mahal, of which the Bundar forms a part. This gentleman after enquiry submitted a report in which he said that the prayer in question could not be granted as, in the event of its being granted the Hindus of the place who formed the majority of its population would be highly dissatisfied, but that the Musalmans might be allowed to build a *masjid* at a remote corner of the Bundar where there was a Musalman habitation. The Musalmans on coming to know of this report petitioned the Magistrate to hold a local enquiry personally. But instead of granting this prayer the Magistrate has issued an order prohibiting the erection of the *masjid* on the site chosen by them. The Musalmans are highly dissatisfied with this order, and say that the statement of the khas mahal manager to the effect that a certain corner of the Bundar is a Musalman habitation is entirely false. They pray Lord Carmichael to consider the matter and do them justice.

In conclusion, the Editor remarks that if Musalmans are not to be allowed to build *masjids* simply because the Hindus, who form the majority of the population, will object to it, Government should assign an island for their sole residence where they may be free from such religious interference on the part of the Hindus.

3. The *Hitavadi* [Calcutta] of the 15th May suggests that the large

Abuse of rewards.

pecuniary rewards now offered by Government for the arrest of absconding accused in important cases should be reserved only for members of the public who may happen to arrest those offenders. Policemen should be ineligible for these rewards, since they are paid to do this duty. If any policeman deserves to be rewarded for any important arrest, he should not be given a pecuniary reward, but may be

HITAVADI,
May 15th, 1914.

rather given a promotion in grade or rank. At any rate, a policeman should not look for a reward for arresting a man. Rather failure to effect such an arrest ought to be visited with degradation.

HITAVADI,
May 15th, 1914.

4. A correspondent writes to the *Hitavadi* [Calcutta] of the 15th May

"The Chaukidari tax."

to complain that in the village of Misrideara in the Jhickargacha thana of Jessore, there are a number of eminent Moslems bearing the title of Mir, who, in collusion with the local Panchayat, have been systematically evading payment of the chaukidari tax for some years past. The 10 or 12 rupees which they ought to pay is raised from the poorer villagers. The District Magistrate has refused to interfere in the matter though repeatedly written to.

(b)—Working of the Courts.

MEDINI BANDHAY,
May 4th, 1914.

5. The *Medini Bandhav* [Midnapore] of the 4th May has a long article

"A Vidyasagar Hall at Ghatal. The Subdivisional Officer of Ghatal and the *Medini Bandhav*."

describing how the Subdivisional Magistrate of Ghatal tried to prosecute its Editor for having published in a previous issue a report to the effect that the Subdivisional Officer had transferred the local Vidyasagar Fund to the Bradley-Birt Dispensary Committee. The Additional Magistrate of Midnapore has, however, staid further proceedings in the matter by the Subdivisional Officer. In conclusion the writer says:—It is best for us not to make any comment on this case. Only this much we can say that so long as judicial and executive functions will continue to be wielded by one and the same officer, this sort of vagaries will undoubtedly characterise the conduct of such officers.

PALLIVARTA,
May 12th, 1914.

6. The *Pallivarta* [Bongong] of the 12th May says that considering how

"A new order of the Magistrate" of Jessore.

parties intending to file criminal applications were often put to inconvenience by the absence of Subdivisional Officers on tour, Mr. Johnston, a former Magistrate of Jessore, issued the order that during such absence of Subdivisional Officers Sub-Deputy Magistrates would receive such applications. Recently, Mr. Hamilton, the present Magistrate of the district, has annulled this order at Bongong. The order was a really beneficial one. And its operation had caused no inconvenience or hardship to the public, while its annulment will revive the old troubles and inconveniences of applicants in criminal cases.

SANJIVANI,
May 14th, 1914.

7. The *Sanjivani* [Calcutta] of the 14th May wants to know why Mr.

"A Magistrate's conduct."

Hamilton, District Magistrate of Jessore, is trying to do harm to the Mukhtars practising there. He has prohibited them from standing security in bail cases, from appearing in court in cases under section 145 of the Criminal Procedure Code, and from asking the Court to take down the evidence of witnesses in particular cases summarily. Under whose orders has he done all this?

(d)—Education.

HITAVADI,
May 15th, 1914.

8. The *Hitavadi* [Calcutta] of the 15th May expresses its cordial pleasure

The Ananda Mohan College.

at the action of the Government of India in sanctioning affiliation up to the B.A. standard to the Ananda Mohan College at Mymensingh. It is to be hoped that the college will make further progress in future.

HITAVADI,
May 15th, 1914.

9. The *Hitavadi* [Calcutta] of the 15th May complains strongly of the

"The University's sense of duty."

inconvenience caused to Matriculation students by the failure of the University authorities to announce up to date the name of the text-book in French for that examination to be held in 1916. The names of the other

text-books for that examination were announced last winter, but the book on French still remains to be fixed.

10. The *Bangavasi* [Calcutta] of the 16th May writes:—

BANGAVASI,
May 16th, 1914.

"An educational problem." On the part of Government and of English publicists generally of the necessity of imparting moral education in Indian schools. But it should be remembered that with Hindus and with Moslems moral education is synonymous with religious education. For example, abstention from saying one's evening prayers may not be inconsistent with morals in the English sense, but it is morally reprehensible from the Hindu standpoint. Indeed, religion dominates the daily life of a Hindu to an extent Englishmen cannot think of. And all the little observances enjoined on him by his religion have a moral significance, more or less deep. So with him, moral training can have no other meaning than religious training. Some eminent Christians like Sir Valentine Chirol, Bishop Whitehead and others are prepared to concede that religious training should be imparted to Hindus. They believe that by this religious training the development of anarchist tendencies among them may be checked. Whatever their motive, these eminent Christians recognise the need of religious training for Hindus. This is more than most anglicised Hindus themselves do. Indeed Lord Hardinge himself would favour this religious training of Hindus. But the difficulty is, that the State cannot undertake this training directly. It is a work which must be done only by the Hindus themselves. And how many Hindus are there now left in the community fit and willing to undertake this great duty for their young countrymen in general?

11. The *Hitavadi* [Calcutta] of the 15th May writes that the Provincial

HITAVADI,
May 15th, 1914.

"Provincial Advisory Com-
mittees."

Advisory Committees appointed to help Indian students proceeding to Europe for purposes of education have recently appealed to the public associations and newspapers for co-operation. This activity on their part is most welcome. But let them seek first of all to overcome the racial bias against Indians in England and Europe which shuts them out from adequate training; let them try to instil into the hearts of young Englishmen the feeling that the Indian student sojourner amongst them is a fellow-citizen with rights and dignity equal to theirs.

12. The *Dainik Bharat Mitra* [Calcutta] of the 16th May remarks that

DAINIK BHARAT
MITRA,
May 16th, 1914.

Education through the medium
of vernaculars.

public opinion in this country is in favour of instruction being given through the medium of vernaculars. On this point it differs from the *Bengalee* newspaper which has from the very start declared itself against the proposal. It also quotes the opinion of Dr. P. C. Roy on the subject. It prays Lord Hardinge to introduce this much-desired change during his tenure of office as Viceroy of India.

13. The *Noakhali Sammilani* [Noakhali] of the 4th May publishes a letter

NOAKHALI
SAMMILANI,
May 4th, 1914.

"The King's grace was hoped
for; now there are only wails
of despair."

complaining that while almost all classes of teachers and schools have benefited more or less by the grant of 50 lakhs announced at the Delhi Darbar for educational purposes, teachers of the institutions known as class I schools (established in each Union for the promotion of primary education) and also girls' schools have not reaped any advantage so far therefrom. Will not Government rectify this wrong?

14. The *Tippera Guide* [Comilla] of the 12th May complains that

TIPPERA GUIDE,
May 12th, 1914.

"Primary education."

Government is now-a-days spending money extravagantly on school buildings and inspection of schools, and neglecting to establish new schools and pay better salaries to teachers which are really necessary for the spread of education and efficient teaching. Primary schools in this country do not require *pucca* buildings to accommodate the poor students who read in them. The appointment of well-paid *gurus* in them will, again, make it unnecessary to keep a large staff of inspecting officers. As regards Middle and High schools, rather too much is now-a-days spent in laying down play-grounds and the like. The attention of the Government is drawn to this matter.

MOHAMMADI,
May 15th, 1914.

15. The *Mohammadi* [Calcutta] of the 15th May, in the course of a long article, says that a great injury will be done to the Musalman community and to the cause of Islam if

"Madrassa reform."

the madrassas in Bengal are turned into feeder institutions for supplying students to the proposed Islamic College at Dacca. It is doubtful whether the graduates of this college will be able to hold their ground against general graduates in the field of worldly competition. Even if they can and even if Government gives preference to their claim in filling up posts in the public service, they will be wholly unfit to maintain the standard of religious orthodoxy which is being at present maintained by maulvis educated in the madrassas. The writer, therefore, suggests the following three alternatives for the consideration of the authorities in connection with the proposed Islamic College:—

(1) New feeder institutions for the study of Arabic as a special subject should be constructed in different parts of the country.

(2) If this is not possible, the existing junior madrassas should be turned into such feeder institutions.

(3) If this also is not possible, the lower classes of existing senior madrassas up to the junior standard according to the Eastern Bengal system, should be given such a curriculum of study that after passing this standard students may either continue their study in the madrassas or join the Dacca University.

MOHAMMADI,
May 15th, 1914.

16. The *Mohammadi* [Calcutta] of the 15th May says that the scheme framed by the Head Maulvi of the Calcutta Madrassa for its reform is a dangerous scheme and should not by any means be given effect to. The whole Musalman community will be up in arms if it is accepted by the authorities and given effect to. The causes assigned by the Maulvi for the deterioration of the Arabic madrassas are correct. But the means he has proposed for removing them are not at all calculated to serve this laudable purpose. The course of study he has prescribed is as heavy if not more heavy than the existing course. The smattering of English which he proposes to teach the madrassa students will give them no idea of modern science. If the students want to learn Urdu and Persian, the course of study according to the proposed scheme will be as long as the present course. And, finally, the Maulvi has not shown how passed students of the madrassa can in future keep themselves usefully occupied instead of idling away their time at home or fomenting quarrels abroad as, he says, they do at present.

"The Calcutta Madrassa and its strange reform."

(e)—*Local Self-Government and Municipal Administration.*

BANGAVASI,
May 16th, 1914.

17. The *Bangavasi* [Calcutta] of the 16th May refers to the incident in the Calcutta Medical College noticed in paragraphs 34 and 35 of the Report on Native Papers of the 9th May and comments on it thus:—

The story is a most moving one. And it also seriously reflects on the reputation of the great institution concerned. Let prompt inquiries be made as to whether the neglect and lack of proper attendance, of which complaint is made, were really responsible for the lad's death. Also it should be explained why the father was not allowed to wait by the bedside of his stricken son for a few hours and why the report of the latter's death was not promptly communicated to the father.

JASOHAR,
May 9th, 1914.

18. The health of Jessore, writes the *Jasohar* [Jessore] of the 9th May, is steadily deteriorating. Even Jessore town under the management of a municipality is overgrown with thick jungles in certain parts. The condition of the mufassal is really horrible. Want of physical stamina is demoralising men, strife and litigation are increasing. The energy which should be spent in combating insanitation is thus being spent in mutual quarrelling. The zamindars of the district live in Calcutta and would not care what became of their tenants so long as they are getting rents from them. The district is poor. In most places there is no

"The health of Jessore."

means of getting any medical aid. Cholera and malaria are desolating the district. The only way in which it can be saved is to form sanitary committees in all villages under central sanitary associations formed in the district and subdivisional towns, to provide the village committees with fund, to distribute broadcast pamphlets and so forth dealing with the question of sanitation, and to take steps at least to clear jungles, supply wholesome drinking water, provide drainage and supply medicines. The money at the disposal of the District Board is very insufficient for this purpose. Moreover, the mode of spending money by the Board is such that minimum of benefit is derived from maximum of cost. The Board, therefore, cannot be expected to be able to do much in improving the sanitation of the district. It is only the people themselves who can do it with the help of the Government and zamindars. And what they want at present is really honest, public-spirited leaders who can guide them in this work.

(f)—Questions affecting the land.

19. The *Bankura Darpan* [Bankura] of the 8th May quotes from the *Medini Bandhav* newspaper a long article against Babu Sital Kumar Sen Gupta, Assistant Settlement Officer at Kalyanchak, under the Mahishadal thana in the Midnapore district (already reported from the *Sanyani* newspaper, vide Report on Native Papers dated the 9th May 1914, paragraph 25). In the course of the article it is said that Babu Kailas Chandra Mandal, one of the persons oppressed by the officer, has telegraphed a complaint against him to the Governor. The following is a translation of the complaint as it has appeared in the paper in Bengali:—

BANKURA DARPAN
May 8th, 1914.

TO THE MOST MIGHTY GOVERNOR OF BENGAL.

We the inhabitants of Sitalpur and other villages under the Mahishadal thana in the Midnapore district have the honour most respectfully to draw your attention with the hope of being soon delivered from the sufferings which are being caused to us by the oppressions detailed below. The Assistant Settlement Officer and his amla are all forcibly taking money and necessities of life without the least compunction, and if his kingly orders for lodging and articles of food are in the least unheeded, he sometimes even deals out kicks and commits inhuman oppression. Babu Sudhir Kumar Sen Gupta has pitched his camp in the Kalyanchak mauza, and often lives in it with his family. He forcibly takes articles of food much in excess of what he actually requires. He harasses the poor people daily from sunrise to midnight, threatens them with deportation to Hazaribagh, and abuses them most vilely. The amins monthly remit home money-orders for Rs. 150 each. This will be proved by an inspection of the registers of the local post-office. We earnestly pray that Your Excellency may be kind enough to heed the prayer of these poor people, and, by kindly ordering an impartial enquiry into the matter, save us from this terrible oppression and take steps to stop this oppression at once.

(g)—Railways and communications, including canals and irrigation.

20. A correspondent of the *Mohammadi* [Calcutta] of the 15th May complains of the following inconveniences of inter-class passengers in the Darjeeling and Shillong mail trains on the Eastern Bengal State Railway:—
Want of sufficient accommodation, want of cushioned seats and bunks for keeping luggages on in carriages, encroachment by third-class passengers in times of rush, occasional non-supply of water in latrines, want of a highly paid honest

"Matter for consideration by the railway authorities."

MOHAMMADI,
May 15th, 1914.

European officer at Sealdah as Luggage Inspector to check the oppressiveness and dishonest practices of luggage clerks, extortion by and insolence of coolies at Sealdah, Goalundo, Damukdia and Chandpur, and encroachment of inter-class seats by third-class passengers on ferry steamers.

The attention of the authorities is drawn to the above complaints.

MOHAMMADI,
May 15th, 1914.

21. The *Mohammadi* [Calcutta] of the 15th May has come to learn from some correspondents that the projectors of the Sara-Serajgunge Railway line have decided to change their former plan and carry the line through the Mamudpur village, north and south, and also acquire a square mile of land in the village for station, quarters and so forth. If this scheme is carried out the whole village will be ruined and with it the poor labourers by whom it is mainly inhabited. The authorities are prayed to save the poor people from this inevitable ruin.

BANGAVASI,
May 16th, 1914.

22. The *Bangavasi* [Calcutta] of the 16th May writes how a passenger lately wanting to board a train at Magra station, East Indian Railway, found all the compartments overcrowded. He rushed along the platform (with a coolie carrying a trunk following in his train), looking into each carriage and was about to turn away disappointed when a friendly passenger helped him and his luggage in. It appears that this gentleman volunteered to help those stricken by the late Damodar floods and he makes it a rule, when travelling on rail, always to help would-be passengers seeking to get into railway carriages. But the railway authorities ought to take this duty on their own shoulders. They should not permit overcrowding and they should keep officers at each station to look after the comforts of passengers.

KHULNA VASI,
May 9th, 1914.

23. The *Khulna Vasi* [Khulna] of the 9th May complains as follows against the management of the Central Section of the Eastern Bengal State Railway:—

Inconveniences in the Central
Section of the Eastern Bengal
State Railway.

- (1). Third-class carriages are not provided with latrines.
- (2). Station officers put more passengers in third class carriages than there are seats in them.
- (3). Windows of carriages are often out of repair so that they cannot be shut.
- (4). Lights in the carriages often go out, and are not relighted.
- (5). The accommodation provided for inter-class passengers is very insufficient.
- (6). Seats in inter-class carriages are not cushioned. This often leads illiterate third class passengers to get into inter-class by mistake, and this makes them liable to pay penalty for travelling in a higher class with lower class tickets.
- (7). Lights often go out soon after they are lighted. This happened in the Down Evening Express train on the 5th instant. It was a *mela* day and the inter-class male and female compartments were terribly overcrowded. In this state of things lights went out just as the sun set and darkness set in, and it began raining. The sufferings of women and children getting in and getting out with their bags and baggage at stations under such conditions are easily conceivable. At Bongong Babu Jyotish Chandra Ghosh, a pleader of Khulna, brought the matter to the notice of the guard in charge of the train and got the reply: "Then go and sleep." He then went to the Station Master and near him found an officer (probably the District Traffic Superintendent) doing inspection work. Jyotish Babu told them of the want of light, but received the reply that as there was no gas at Bongong the lights could not be relighted. Again the roofs of many carriages are so leaky that the passengers in them often get a thorough drenching during a shower.
- (8) In most stations their names are not called out, so that during storms and showers many passengers miss their destinations.
- (9) The Up Evening Express train does not stop at the platform at Khulna for at that time the platform is occupied by the Down Mail train. At the place where the Express stops passengers have to get down with great difficulty and then cross the lines at the risk of their lives.

(10) The recent changes in the timing of the trains have proved most inconvenient. For instance, (a) the morning Up Express does not reach Khulna before 11.30 A.M., so that it is impossible for people to avail themselves of this train for attending offices and courts at Khulna; (b) the up train which used formerly to reach Khulna at 4 P.M. now reaches it at 8 P.M., so that students from the Daulatpur College cannot daily come to Khulna; (c) the Down Evening Express train now starts from Khulna early at 4.36 P.M., so that people attending offices and courts cannot avail themselves of it for returning home, and (d) the up night Mail train reaches Khulna at 3 A.M. when passengers are put to great inconvenience for want of conveyance.

24. The *Basumati* [Calcutta] of the 16th May writes that the inhabitants of villages like Sherpur, Shujapur, etc., in the thana of Kaliganj in Nadia are suffering seriously from water scarcity. It appears that there are some 10,000 villages on both banks of the Bhagirathi within eight miles of it each way, which are so affected. The difficulty is that the flow in the Bhagirathi here is becoming weaker and weaker, because with the object of facilitating steamer communication the mouth of the Hatuabhanga *khal* was excavated some years ago with the result that the water is diverted into that *khal* from the channel of the Bhagirathi. The steamers ply for three or four months of the year only, and for this little convenience the population of the whole village is deprived of their water-supply all the year round. It is really surprising—nay, astounding. Railways have damaged a good many rivers, but this is the first time we hear of a steamer company diverting the flow of a river for its own petty interests, without any objection from the authorities. Who authorised them to do so? Lord Carmichael has been petitioned to in this matter. Let him offer redress to the aggrieved villagers and also take steps to prevent fresh destruction of rivers like this.

BASUMATI,
May 16th, 1914.

25. The *Basumati* [Calcutta] of the 16th May in discussing the question of the deepening of the channel of the Bhagirathi so as to enable large ocean-going ships to come up to Calcutta, suggests that steps be taken to bring into the upper reaches of the Bhagirathi some of the waters flowing through the Padma.

BASUMATI,
May 16th, 1914.

26. The *Gaur-dut* [Malda] of the 11th May writes that owing to the silting up of the mouth of the Kalindi, the inhabitants of some 500 villages on its banks within the Ratua, Manikchak and English Bazar thanas are being greatly inconvenienced. The silting up of the mouth has led to the waters in the Kalindi becoming utterly unfit for drinking purposes. Indeed they emit a most deadly stench, and this has brought about outbreak of cholera and malaria in the affected villages. The re-excavation of this mouth is a work of urgent necessity which should be promptly undertaken either by Government or the District Board, supplemented, if necessary, by local effort, which ought to raise a sum of, say, Rs. 5,000 for this purpose. If this sum is offered to the authorities they can very well supply the rest of the funds needed and execute the work promptly.

GAUR-DUT,
May 11th, 1914.

27. The *Bangavasi* [Calcutta] of the 16th May thinks it necessary that the Port Trust should take soundings of the depths of the Hooghly river. It complains that the river at Calcutta is slowly contracting as the river bank on the Calcutta side is always being extended forward by the construction of jetties and ghats. The narrowing of the channel is in its opinion quite inexpedient.

BANGAVASI,
May 16th, 1914.

28. The *Nihar* [Contai] of the 12th May, in continuation of its previous articles on the subject (*see* paragraphs 23 and 24 of the Report on Native Papers dated the 16th May), gives the following list of village embankments in the Midnapore khas mahals standing in need of repairs:—

NIHAR,
May 12th, 1914.

(1) The embankment, 2,597 feet long, in Kusumpur mauza in Majnamutha pargana, extending from the north-east corner of that village towards the south.

(2) The embankment, 5,880 feet long, in Haibatpur Mauza, extending from the north to the south of that village. Because of the destruction of this

embankment, the brackish waters of an adjoining *khal* at times overflow into the fields in the village and make cultivation impossible.

(3) There is another embankment, 2,265 feet long, extending north-eastwards through this village which also needs repairs.

The embankments in this village were last repaired when Kedar Babu was Khas Mehal Deputy Collector and Maulvi Abdul Kadar was Subdivisional Officer of Contai. This is the rumour; if it is false, may we expect an official contradiction of it?

MOSLEM HITAISHI,
May 15th, 1914.

29. The *Moslem Hitaishi* [Calcutta] of the 15th May publishes a

"A prayer of raiyats in the Magura subdivision."

correspondence in which it is said that arable lands in Kandapasha, Talgachha, Shailabila, Bil Rawi, Jajargere and some other *beels* within the Magura

subdivision of the Jessore district are very often submerged in the rains. The cultivators of Palita, Berail, Singhara, Bangarvaha, Tarara, Sangochkhali, Joka, Dighalkandi, Harrisapur, Trilochanpur and other villages, nearly fifty in number, who cultivate these lands, are thus very frequently put to ruinous loss. They have more than once petitioned the Government to drain these *beels* by connecting them by a *khal* with the Navaganga river, a distance of only about half a mile, but to no effect. The Raja of Naldanga is the proprietor of these *beels*. The poor raiyats pray that he and the Government may jointly have them drained by excavating the proposed *khal*.

SANJIVANI,
May 14th, 1914.

30. The *Sanjivani* [Calcutta] of the 14th May writes that many cases

"Will not serangs ever be taught a lesson?"

have already appeared in public of passengers losing their lives owing to the neglect of duty on the part of the serangs in the various steamers

plying from Khulna to other places. It draws attention to the following incident:—On the evening of the 5th May last the Barisal mail steamer S.S. *Janet* ran into a boat with 14 passengers which was crossing the river from Paler Hat to Nehalpur. The boat capsized, and two men are missing, while certain others were more or less injured. Ambica Charan De, one of these 14, in reporting the incident to the thana alleged that the serang tried to force him and his fellow passengers on the boat to sign a blank sheet of paper.

(h)—General.

CHARU MIHIR,
May 12th, 1914.

31. The following is a full translation of the leading article of the

Lord Hardinge's administration *Charu Mihir* [Mymensingh] of the 12th May:—

We cannot say that we approve of every act and every undertaking of Lord Hardinge. But we can unhesitatingly say that he is a far-sighted, large-hearted and statesman-like ruler. He has understood what the wants and aspirations of the people of this country are. We have new evidence of his sympathy with the people of this country in many matters. He does not, like Lord Curzon, spurn at public opinion. He felt where the root of the discontent in this country lay and annulled the partition of Bengal, and thinking that the just aspirations of the Indians ought to be fulfilled he has in one place given hint of establishing self-government. Our present Viceroy is not one of those men who think all Indians to be anarchists and are thus constantly afraid of evil happening to British rule. Lord Hardinge is of opinion that although a few misdirected young men have taken the path of sin, the vast masses of Indians are loyal and devoted to British rule. Even the demoniac occurrence at Delhi could not shake this opinion of his.

If the representative of the Sovereign happens to be weak-minded, his honest purposes are frustrated. Under the pressure of the opposing views of the Anglo-Indian community many Viceroys have failed to uphold their independent opinions. The conflict of interest between Englishmen and Indians is the main cause of the woes of this country. Whenever an effort is made to do anything calculated to be beneficial to the Indians, a cry of protest rises from all sides, and it is not easy to ignore this cry. Even Lord Ripon, who loved the people heartily, could not in some matters maintain his composure in the face of such cries. We have not yet forgotten what fate overtook the paltry Ilbert Bill. The Anglo-Indian community has realised that Lord Hardinge is not a weak man, and so it is not well-disposed towards him.

Excellency. The *Englishman*, the *Statesman* and other Anglo-Indian newspapers express their malice against the present Viceroy quite unmaskedly. We can understand the cause of their heart-burning. The shower of their malicious writing has not, however, been able to shake Lord Hardinge's purpose.

At present two weighty problems, namely, education and sanitation, are engaging His Excellency's best attention. If he can achieve his purpose in these two matters, he will earn the heart-felt gratitude of the Indians and his name will be memorable in history. India knows not anything more beneficial to her than education and sanitation. Education is the root of all sorts of advancement and welfare. We shall find the aspect of India changed when education will permeate all strata of society in the country. It is a matter of regret that Government was so long showing indifference to spread of education, and evincing a stinginess in this matter while indulging in extravagance in almost all other matters. Lord Hardinge is trying to remove the shame that attaches to the Government in this respect. The present Viceroy is desirous of spreading good education throughout India. And it is a matter of great satisfaction that along with spread of education he has determined to improve the sanitation of the country. No sympathetic ruler can be indifferent to the loss of life which yearly takes place in India. Malaria, cholera, plague and other diseases are ruining the people of this country. It makes one's hair stand on end to read the figures of infant mortality and untimely death. The piteous wail caused by the loss of life in India has touched the heart of Lord Hardinge. He has set himself to take adequate steps for improving the sanitation of India. If Lord Hardinge's purpose in this matter is fulfilled, he will earn the blessings of all Indians.

But the term of Lord Hardinge's office is drawing to a close. Will he be able to carry through his projects within this period? If he leaves these two weighty projects unfinished, our regret will know no bounds. An extension of his term of office is most desirable for enabling him to finish these two projects.

32. The *Hitavadi* [Calcutta] of the 15th May thanks Lord Carmichael earnestly for having reduced considerably the number of departmental officials going up to Darjeeling. Public agitation on this subject has therefore been partially effective.

HITAVADI,
May 15th, 1914.

33. The *Bangavasi* [Calcutta] of the 16th May writes:—
"A Magistrate's whims." Mr. Hamilton is already notorious as a whimsical officer, and while at Murshidabad he visited his displeasure on the mukhtars. At Jessore, too, he has begun to disclose his real character. He has made certain rules and directed his subordinate Magistrates to conform to them. The mukhtars have received a fair share of his attention. It remarks that he has no authority to lay down rules of procedure for his subordinate Magistrates. The High Court alone can do that. Will not Government take notice of his conduct?

BANGAVASI,
May 16th, 1914.

34. The *Dainik Bharat Mitra* [Calcutta] of the 17th May, in referring to the appreciation by the District Magistrate of the services rendered by a group of young men who have formed themselves into a vigilance committee for the purposes of suppressing crimes in the village of Cossipore, district Jessore, recommends the formation of such committees by the Government of Bengal.

DAINIK BHARAT
MITRA,
May 17th, 1914.

35. The *Jagaran* [Bagerhat] of the 10th May requests the Government to grant the prayer of Civil Court peons for enhancement of pay. Prices have risen by leaps and bounds within the last decade. This has induced the Government to improve the pay of its servants in many departments. It is hoped that an equal favour will be shown to the peons also.

JAGARAN,
May 10th 1914.

36. Referring to the transfer of certain villages from Dacca to the Tippera district (noticed in paragraph 41 of the Report in Native Papers dated the 18th April 1914) the *Dacca Prakash* [Dacca] of the 10th May writes:—

DACCA PRAKASH,
May 10th, 1914.

"Partition of a district."
(Transfer of certain villages from Dacca to Tippera).
From the point of view of trade facilities the transfer is undesirable. The produce of the villages on the east bank of the Lanadi can be brought for sale more quickly and easily to Munshiganj, Narainganj and Dacca than to Comilla. The inhabitants of these villages being rather poor, generally

buy their necessities on credit and they are thus in debt to many shop-keepers and traders of Munshirhat. If in view of this transfer these creditors try to get back their money promptly from their debtors, many of the villagers will find their houses sold off in pursuance of the decrees of civil courts.

We trust that Government will accede to the prayer of these villagers against this transfer.

BANGAVASI,
May 16th, 1914.

37. The *Bangavasi* [Calcutta] of the 16th May writes that certain villages in Dacca are about to be transferred to Tippera district and the villagers concerned, viewing this

"A scheme of partition." prospect with alarm, have memorialised Government against the change. Government instead of wasting money and effort on partition schemes like these, which create popular discontent, would do much greater good to the country by concentrating its attention and funds for improving the water-supply and drainage in the rural areas, which is very urgently needed.

DACCA PRAKASH,
May 10th, 1914.

38. The *Dacca Prakash* [Dacca] of the 10th May writes:—

"The partition of Mymensingh." Various rumours are afloat regarding the partition of Mymensingh. The local public would prefer to see the district remain intact. If, however, a partition is inevitable, it should be so carried out as to command the largest measure of popular approval. But the *Charu Mihr* has published schemes of partition (see paragraph 31 of the Report on Native Papers dated the 16th May) which, if adopted, will cause the maximum of popular discontent. One of these involves the transfer of Manikganj subdivision from Dacca. The people of Dacca would object most strongly to the impairment of the size and prestige of their district which this dismemberment would cause. It is incredible that Government will thus bring discontent into the land unnecessarily. Let it issue a public statement on the subject to set all anxiety at rest.

CHARU MIHR,
May 12th, 1914

39. The *Charu Mihr* [Mymensingh] of the 12th May says:—

Partition of Mymensingh. We have again and again shown that the grounds on which Government seeks to support its proposal to partition the Mymensingh district do not stand the test of reasoning. Is the work of the district too heavy for one District Magistrate and one Additional Magistrate? Appoint another Additional Magistrate or create a new subdivision and facilitate communication between the different parts of the district by constructing railway lines. Are small districts better administered than large ones? You cannot prove it from the administration of small districts like Bogra. Public opinion in Mymensingh is strongly opposed to a partition of the district. Lord Carmichael learnt this when he came to Mymensingh and promised that he would again consult the leaders of public opinion in Mymensingh before deciding the question of partition finally, and that Government would take up the question after the subdivisions of the district had been connected with Mymensingh town by railway lines. Now, neither His Excellency has as yet consulted the leaders of public opinion in Mymensingh nor have the subdivisions been connected with Mymensingh town by railway lines. Still there is a strong and persistent rumour that Government would very soon partition the district. This has intensely alarmed the people of the district. Their alarm has been still further aggravated by the rumour that the district would be divided into three districts. If this is done, there will be great dissatisfaction and fierce agitation in the district, which may be less if the district is divided into two parts. We do not mean to say that Mymensingh will approve of a partition into two parts. What we mean to say is that a partition into three parts will cause even greater dissatisfaction than a partition into two parts. We know that like the officials who encouraged Lord Curzon to partition Bengal, Mr. Beatson-Bell is encouraging the Government of Bengal to partition Mymensingh into three parts. But like these officials he also will not have the power to stem the tide of discontent and agitation raised by the partition. We pray Government not to be guided by the advice of Mr. Beatson-Bell in this matter. Again, it is rumoured that the third district which it has been proposed to form with the Tangail and Jamalpur subdivisions will have its head-quarters at Jamalpur. If this is done Tangail will suffer incalculable loss. The people of Tangail are still silent with the idea that His Excellency will not do anything in the

matter disregarding public opinion. They should, however, now let His Excellency know their opinions by holding meetings throughout the subdivision protesting against the proposed schemes. If Government is determined to form a third district with the Tangail and Jamalpur subdivisions, it should establish its head-quarters not at Jamalpur but at some central place between Tangail and Jamalpur. We have heard that Mr. Spry, District Magistrate, also holds this opinion, and hope that his opinion will not be ignored in the matter. There are many places of central position at any of which the head-quarters of the district may conveniently be established. Some such places are—Jhopua, Mutsuddhi, Navagram, Gopalpur, Panchtikri and Madhupur.

40. The *Samay* [Calcutta of the 15th May quotes a paragraph from the *Charu Mitir* newspaper which says, "It is

SAMAY,
May 15th, 1914.

"The partition of a district"—Mymensingh. rumoured that a territorial redistribution will be made in Eastern Bengal so as to form a district with the southern part of the Tangail subdivision and the Manikganj subdivision with head-quarters at Jamalpur, another district with Kishorganj and a part of Netrakona with head-quarters at Kishorganj and a third district with the Durgapur Thana, the Mymensingh Sadar subdivision and a part of Jamalpur with head-quarters at Mymensingh. Besides this, a new division with a Divisional Commissioner will most probably be created with the new Mymensingh district and the Pabna and Bogra districts." This rumour has alarmed the people of the Dacca district also. If the authorities think it necessary to divide the Mymensingh district for the sake of good government, it is but meet they should do so in consultation with the people concerned and with an eye to their conveniences and inconveniences. If this is not done, the partition will merely create discontent and agitation. It is hoped that Government will not go against public opinion in this matter.

41. The *Dacca Prakash* [Dacca] of the 26th April, referring to the return of Chaudhuri Muhammad Ismail Khan to the Bengal Legislative Council as the representative of the Municipalities in the Dacca Division,

DACCA PRAKASH,
April 26th, 1914.

"Election problem"—the Dacca election.

says:—

The election has raised a number of weighty questions which it is necessary to decide in the interest of the country.

The Musulman community has secured the privilege of special representation, and over and above this the Musulmans can contest seats to be filled up by District Boards, Municipalities and land holders. The result is that out of the present four Hon'ble Members for the Dacca Division three are Musulmans. We would not object to Musalmans monopolising seats if they can gain them by superior ability. But we are opposed to special favours being shown to particular communities.

In the Government despatch dated the 16th November 1909 it was said that the middle classes would send their representatives through Municipalities, District Boards, Presidency Town Corporations and Universities. The classes which have received the special representation will not have any claim to the seats to be filled up by them. In the present case a member of the class which got special representation has been returned as a representative of the middle classes by the corporations reserved for these classes. This has most probably frustrated the object of the despatch.

At Barisal Mr. Jogendra Nath Ghose, Additional Magistrate, went to Babu Biraj Mohon Ray Chaudhuri's house for having the latter's voting paper signed in his presence, because Biraj Mohon Babu was ill and could not go to the Municipal Office on the election day. Biraj Babu voted for Chaudhuri Muhammad Ismail Khan. We do not know whether such a voting as was done by Biraj Babu was in form. But the question is that when it happened that Biraj Babu was not the only Commissioner unable to attend the Municipal meeting on the election day, why was he alone picked out for having his vote recorded at his house? Why were not the houses of the other absentee Commissioners also visited and their votes taken?

At Dacca Mr. R. K. Dass, Barrister-at-Law, was not allowed to vote because he was a nominated Commissioner and a Professor of the Dacca Law College. Now a nominated Municipal Commissioner has undoubtedly the right

of voting. As regards his Professorship of the Law College it had been decided in Calcutta in the case of Babu Jogendra Nath Mukherjee, M.A., B.L., a Professor of the University Law College and a nominated Commissioner of the Calcutta Municipality, that the fact of his being a Professor of the Law College did not deprive him of the right of voting.

BASUMATI,
May 16th, 1914.

42. The *Basumati* [Calcutta] of the 16th May is surprised and sorry that Lord Carmichael should have been ill-advised enough to revive old unpleasant memories by disallowing the candidature of Babu Anath Bandhu Guha for the Bengal Council because some years ago he made an inflammatory speech for which he was made to execute a bond to keep the peace for a period of six months.

DAINIK BHARAT MITRA,
May 13th, 1914.

Representation of the Hon'ble Mr. Narsingh Ram of the Madras Legislative Council to Lord Hardinge.

43. The *Dainik Bharat Mitra* [Calcutta] of the 13th May, in referring to the action of the Governor of Madras in refusing two Hon'ble Members of the Madras Council permission to move the adoption of a section in the Medical Registration Bill in Madras preventing the registration of such medical men who hail from colonies where Indians are not allowed to enter and the representation which the Hon'ble Mr. Narsingh Iyer has made against it to His Excellency Lord Hardinge, hopes that the Government will carefully go into the matter for if the Hon'ble Members are not allowed to move even such resolutions the very purpose for which these Councils have been created will be nullified.

DAINIK BHARAT MITRA,
May 13th, 1914.

Lahore Medical College strike.

44. The *Dainik Bharat Mitra* [Calcutta] of the 13th May, in referring to a rumour that the Punjab Government does not propose to publish the report of the committee which was appointed to enquire into the causes which led to the strike in the Medical College, remarks that this would be an ill-advised step as it would lead to the creation of false impressions in the public mind.

BANGAVASI,
May 16th, 1914.

"Indian students in the United Kingdom."

45. The *Bangavasi* [Calcutta] of the 16th May notices how at a recent meeting of Indian students at Caxton Hall the president, Mr. Mehta, denounced the India Office organisations recently started to help Indian students in England as mere replicas of the South African Immigration Department. This is certainly strong language. And what is the use of an institution if those whom it seeks to help view it in this light? Let Lord Crewe inquire into these complaints thoroughly.

DACCA PRAKASH,
April 26th, 1914.

Use of the Assamese language in the Goalpara district.

46. The *Dacca Prakash* [Dacca] of the 26th April prays the Chief Commissioner of Assam to reconsider his order authorising the use of the Assamese language in the offices, law-courts and schools in the Goalpara district.

BASUMATI,
May 16th, 1914.

"A gold currency in India."

47. The *Basumati* [Calcutta] of the 16th May, in discussing the question of a gold currency for India, writes that it is an anomaly that England, which is no gold-producing country, should have a gold currency while India which annually produces some three crores worth of that metal should be content with a silver currency only. Of course there is the argument that India is too poor a country to have a gold currency. But then it cannot be forgotten that India through all her long past had always a gold currency. Indeed gold coins are mentioned in the Purans and Smritis and even in the Vedas. Gold coins were current in the days of Akbar—witness the Akbari *mohurs* still seen occasionally. These Akbari *mohurs* continued in use till the days of Aurangzeb. Jehangir, it is true, tried to force into circulation a new kind of gold coin, but they did not pass current because they were assigned a fictitious value. In the early days of British rule also gold coins were in use in India. From the days of Lord William Bentinck they ceased to be a medium of exchange, and the currency came to consist of silver and copper only. When this great change was effected, whatever its justification, it was not a fact that heaps of gold coins were lying unused in the treasury, that people had ceased utterly to use them. It is true that prices were cheap at the time, but nevertheless gold coins continued in circulation until definitely stopped by Government order. If in those days of cheap prices a gold currency was practicable

in India, why should it not be so now? Certainly a gold currency is unsuited to a poor country. But there are degrees of poverty and what may be impossible among Esquimaux or Hottentots may be quite feasible with Indians. India is, no doubt, getting poorer, but still she is not so poor as these Hottentots and others.

It may be argued that the Indian habit of hoarding gold coins and melting them down for ornament stands in the way of an effective circulation of gold coins in the country. Well, sovereigns are melted down for ornaments, it is true; but if there were gold bars certified to be of the same purity and fineness as sterling gold, available for purchase in the market, people would cease to melt down sovereigns for making ornaments and buy these bars instead. Anyhow, the fact remains that notwithstanding this habit, gold coins were circulated in India in the past. If it be held that India is too poor now for a gold currency, then the inference follows that her poverty has been greatly aggravated during the past 80 or 90 years. But official and Anglo-Indian opinion would strongly repudiate any such theory. They hold that India is getting more and more prosperous. Well, that means that she is becoming more and more fit to have a gold currency. Has not a span of time close to a century sufficed to raise her to a pitch of prosperity adequate to enable her to support a gold currency? All European nations have gold currency. The United States tried with might and main, but with ill-success, to retain a silver currency. They, too, have now adopted a gold currency. This is a broad admitted fact,—be its explanation what it may.

London bankers and financiers naturally want to attract all the world's gold output to London, and hence oppose a gold currency for India. Indians equally naturally desire that India should attract to herself as much of the world's gold as she can. There can be no doubt that if India had a gold currency her trade with other civilised countries which have gold currencies would be facilitated.

India, in spite of being poor, uses a large quantity of currency notes. Sovereigns have certain advantages over these paper currency notes; they can circulate everywhere, whereas notes will circulate only in India. Mr. Chamberlain's Commission has recommended that in the matter of a gold currency, "Indian sentiment should prevail." Well, Indian opinion is pretty unanimous in demanding a gold currency. It is so now and it was so in 1868 when there was another Committee appointed to consider the subject of Indian currency. Let India then now have a gold currency by all means.

VI.—MISCELLANEOUS.

48. The *Nayak* [Calcutta] of the 13th May writes that there has of late

"Suicide by fire."

been an outbreak of an epidemic of suicide among young Bengali girls by setting fire to clothes soaked in kerosine. For this the parties responsible are those who most thoughtlessly extolled the girl Suchalata as a heroine, selling her portraits and collecting subscriptions for her statue. The fact is, 90 per cent. of Bengali womankind among the Babu classes suffer from hysteria or neurosis. Suchalata dies and her memory is acclaimed in public in the press and on the platform. Young Bengali girls reading their newspapers see in this an easy way of attaining fame. It is this hope of earning a cheap immortality which is accountable for these frequent cases of suicide of which we have heard of late. Surendranath and Krishnakumar are the two men who took the most prominent part in extolling Suchalata. Theirs, therefore, is the prime responsibility for these suicides. They are always eager to have something to make a sensation about. Let them pay the penalty of their thoughtlessness now. These patriots acclaim Lord William Bentinck for having stopped the burning of *satis*. But in trying to put a stop to the practice of taking bridegroom-price from the fathers of brides, these men are instituting a system of the burning of unwedded young girls. This is social reform with a vengeance. Men who acclaim these suicides ought to be made to expiate their sin in doing so by Government. Let the police stop all public meetings and writings in praise of such suicides.

NAYAK,
May 13th, 1914.

NAYAK,
May 18th, 1914.

49. The *Nayak* [Calcutta] of the 18th May writes:—

"Delhi."

(Agitation against the removal of the Capital to Delhi.)

It is well that the Capital of India has been transferred to Delhi. It is well that Lord Curzon, for party reasons, opposed the move in the House of Lords. These have furnished the Calcutta papers with a theme to write something on. Otherwise in this dull season it would be difficult to bring out a newspaper. There is no sensational topic just now—no house-searches, or fresh dacoities. Reports of the Raja Bazar Bomb case or of the Delhi Bomb case, or of the Mohant murder case no longer evoke any public interest. Indeed since the two successive trials of Nirmalkanta Ray came to a close, the Calcutta newspapers have been utterly lacking in any sensational topic to write about. Even the marriage of Sachindraprasad with Miss Kumudini Mitter failed to rouse any public interest. So now the hackneyed topic of Delhi may be revived and columns of articles written on it.

We have been in favour of Delhi from the very outset, and shall continue to be so even though the new Delhi costs 50 crores to build. The reasons why are:—

(1) Because the *Englishman*, the *Statesman* and the Bengal Chamber of Commerce are against it.

(2) Because Calcutta, though a great city, smells too much of the counting-house; and the further away from such an atmosphere the Government of India is the better it is for the country.

(3) Because Calcutta is not India, because it is not right that the Government of India should be dominated by the influence of the Bengal Chamber of Commerce. We have not yet forgotten how in the matter of the site of the Victoria Memorial, the Bengal Chamber had its way even against such a strong ruler as Lord Curzon.

(4) Because India's future progress is bound up with the attitude of the Native Princes, the Rajputs, Gurkhas, Sikhs and Pathans. Seated at Delhi, the Viceroy will be able to keep these people under his grip. The experience of the past two years has shown that conclusively.

(5) Because at Delhi the Government will be in a central position from which it can keep watch successfully in all directions, specially on the western frontier, which is menaced by the growing power of Russia and Germany in Persia and Turkey-in-Asia.

(6) Because while Calcutta was the Capital, Bengalis used to be envied by the educated communities of other provinces, who fancied that the presence of the Capital in their midst gave the Bengalis some special advantages.

Let the people of Upper India now realise (and they are slowly doing that already to all appearances) how mythical those advantages are.

(7) Because henceforth Bengalis will not have to subscribe twice every five years towards the construction of statues of departing Viceroys and Commanders-in-chief, and, generally speaking, subscriptions in aid of the Dufferin Fund and other semi-official fads will henceforth come less from Bengal and more from the Native Princes.

In addition to the foregoing, there is another reason why we support the Delhi move. A subject people loses its distinctive individuality as a nation the more the closer its contact with the ruling race is. Because Delhi and Agra were Moslem Capitals, Moslem influence and culture came to permeate Northern India more than the outlying provinces like Bengal, Maharashtra, etc. In Bengal itself, the neighbourhood of Rajmehal, Murshidabad, Dacca, Malda, etc., were more influenced by Moslem traditions and spirit than Rarh, or Kamrup or Orissa. If a subject people is to preserve its national individuality, it should keep itself at a distance from the influence of the ruling race. Bengalis had lately come to feel the necessity for this aloofness. It has been a blessing for them that the Capital of the ruling power has been removed from their midst. In Upper India owing to Moslem influence in pre-British times we find Hindus adopting for their children hybrid names, half Hindu and half Moslem, e.g., Fateh Singh, Iqbal Din, Shankar Bux, etc. In Bengal, had the anglicised spirit become somewhat stronger, names like Shelley Bonnerjee, would be much commoner. The removal of the Capital also lessens the hold which service had on the educated Bengali. Let them now learn self-help, learn how to stand on their own legs, let them betake themselves to commercial

and industrial pursuits. Bengalis should never therefore oppose the move to Delhi. Let them acclaim it by all means and utilise the present occasion to put their own house in order, as they say.

50. The *Nayak* [Calcutta] of the 19th May has the following on the decadence of the *swadeshi* movement:—

"Abandonment of *swadeshi*."

Go, return home, Thou who, as the embodiment of the most cherished desire of our whole life, received all this time a worship from us who are lacking in the reverence and earnestness—go back to Thine own home now. If necessary Thou mayst come back, but we in our behaviour towards thee have covered ourselves with infamy. Thou mayst come, if Thou dost so desire; but we ourselves shall never again call on Thee to receive our worship.

Open your eyes once and examine the shops on both sides of the streets in Calcutta and you will find that all of them are deficient in their supply of *swadeshi* goods, that many of the *swadeshi* shops have been or are being closed down, involving in some cases dire pecuniary ruin to their proprietors. No more do people ask for *swadeshi* sugar to any great extent; no more do they rush to Barabazar to get a supply of *Karkatch* or rock salt. They purchase *bilati* shoes even if they get them cheap; they bring stocks of *bilati* cloths into their homes and the half-price sales in the European shops are quite crowded with Bengali Babu purchasers. Many of these return home with their carriages full of *bilati* goods. Even men who went about preaching *swadeshi* touring about the villages and administering the *swadeshi* vow in the name of God and enforcing its sanctity by appeals to their Brahminism are now steeped in *bilati*, so to speak. The old ardour and longing for *swadeshi* have disappeared; like a breath of wind it came and like a breath of wind it has vanished; the storm has passed away, leaving behind it a number of collapsed houses and old trees, and a general sense of desolation.

To tell the plain truth,—the *swadeshi* spirit was founded on something not genuine, and hence it could not last long. It was preached and propagated by methods which were imitations of European methods. Yet *bilati* and *swadeshi* are as opposed to each other as light and darkness and can never exist together. One can never be *swadeshi* and yet adhere to the European spirit. Hence it was that Babu Indranath repeatedly pointed out to Bengalis that *swadeshi* could only endure if it could be based on religion. But the English educated community is lacking wholly in the religious spirit. Thousands of men took the *swadeshi* vow in the name of God, while touching the Goddess Kali's temple, and yet *swadeshi* shops and business are dwindling.

The fact is, that though we raised the *swadeshi* cry we are lacking in the capacity of keeping up a *swadeshi* business. We could not imitate the Marwaris in their thrift, patience and indifference to hardships. We turned shop-keepers, but we remained luxurious fops and hence could not carry on our business for long. You may be angry to hear of it, but the clear fact is that you Babus are capable of nothing better than service and imitation. If you could give up your luxurious habits, you could have made something of this *swadeshi* outcry. A sweetmeat shop or a liquor shop cannot last for long, if the proprietor himself is too fond of sweetmeats or of liquor. You Babus are far too busy thinking of your own personal adornment to be self-restrained and successful traders. This is why *swadeshi* shops are closing down and people are buying *bilati* cloths for want of a supply of *swadeshi* ones. The English Government never asked you to buy *bilati* cloths. But English traders know how to consult the convenience and taste of their purchasers, and that is why they now monopolise the whole trade of the country. You would not find yourself in all this difficulty if you knew how to popularise *swadeshi* articles by using their methods.

In all our agitations, political and social, there is present always a very large element of theatricalism. We Bengalis are expert actors—the whole of this *swadeshi* agitation was a piece of stage-acting. The *Rakhi*-tying ceremony, the *Arandhan* ceremony, the speech-makings, the use of coats of English fashion made in *swadeshi* silk, the fraternisation of Hindus with Moslems, the yellings of *Bande Mataram*—all these were so many shows and behind them all was the ever present desire to imitate English civilisation, the ever-burning longing to attain equal rank with Englishmen. There was no love of our own

NAYAK,
May 19th, 1914.

country or countrymen present here; no earnestness or attachment to our religion. There was no strong desire in anybody to ennoble our manhood,—every one was selfishly trying to attain fame and popularity. That is why we are addressing the goddess of the *swadeshi* spirit, asking her to depart hence. She came amongst us of her own grace and showed us the path of national well-being. But inert creatures as we are, we could not benefit by her influence, we could not adopt the path she pointed out to us. We are, like the evil spirits and demons infesting a cremation-ground who ought to smear our persons with ashes. The river of time is flowing towards eternity, carrying along the joys and sorrows of the past. And Thou, O Mother, sink Thy body into its waters, while we, the jackals who infest the cremation-ground, look on at the immersion ceremony, in utterly thoughtless mirth.

BASUMATI,
May 18th, 1914.

51. The *Basumati* [Calcutta] of the 18th May writes:—

Domiciled Bengalis in Bihar.

In spite of Sir Charles Bayley's public assurance that domiciled Bengalis in Bihar would be given the same treatment as native Biharis, the fact remains that some of His Honour's subordinates do not act on this principle. At the Bihar Engineering School Bengalis are not given the same treatment as the native Biharis. Again, the District Board of Gaya lately rejected a fully qualified candidate for their District Engineership because he was a domiciled Bengali in favour of a native Bihari.

HITAVADI,
May 15th, 1914.

52. In stating how the Canadians have generally welcomed the appointment of Prince Alexander of Teck to be next

"The Governor-General of Canada."

Governor-General of their Dominion, the *Hitavadi* [Calcutta] of the 15th May writes:—

We Indians worship Royalty as semi-divine. Having a look at a Royal personage is regarded as an act of religious merit, and that this idea is not dead was amply shown during His Majesty's visit to India three years ago. At the Delhi Darbar of 1903 people were sorry that though a Royal personage in the person of the Duke of Connaught was present the leading part in that ceremony was taken by Lord Curzon. It is, therefore, superfluous to say that a Prince of the Royal Family will be universally welcomed in India as Viceroy. Lord Hardinge's successor should be the Duke of Connaught or His son, Prince Arthur. This is the earnest prayer of all Indians.

SANJIVANI,
May 14th, 1914.

53. The *Sanjivani* [Calcutta] of the 14th May publishes a letter from an

"We warn America."

Indian sojourner in the United States complaining of certain anti-Indian laws and regulations recently

adopted by the American Government. Referring to these, the paper threatens the States with a rigid boycott unless they promptly abolish all such laws which are humiliating to Indians. Indian trade with the United States is sufficiently large and its loss would be felt as a dire calamity by the people there.

SANJIVANI,
May 14th, 1914.

54. The *Sanjivani* [Calcutta] of the 14th May learns that a "New

"Hatred of blacks."

London University Club" is about to be started which will rigidly boycott all Asiatic graduates of

that University. It asks the Government of India to rule that no member of this club will ever get an appointment in India.

DAINIK BHARAT MITRA,
May 12th, 1914.

55. The *Dainik Bharat Mitra* [Calcutta] of the 12th May remarks that

Indian students in England.

Indian students in England now-a-days do not receive the same amount of encouragement and

sympathy as they did before. They are shut out from factories and other places. The one great problem before the Government now is to devise means for the bridging up of the gulf which is slowly widening on account of the want of sympathy with which the students in England are being treated.

DAINIK BHARAT MITRA,
May 17th, 1914.

56. The *Dainik Bharat Mitra* [Calcutta] of the 17th May, in referring to

India in the Parliament.

the reference made by the Secretary of State for India to the James-Hornell controversy,

remarks that no good comes to India from the discussions of Indian affairs in Parliament, but on the other hand much harm is done. The net results of these discussions are the burdening of the Exchequer of India with a few fat posts for the whites.

57. The *Hitavadi* [Calcutta] of the 15th May expresses a hope that the Congress Deputation now in England, in addition to agitating on subjects like the Press Act, etc., should publicly proclaim the intense hatred of Indians cherished by Anglo-Indians as a community, and the mischief these Anglo-Indians create by trying to prejudice Englishmen at home against Indians by publishing exaggerated and malicious accounts of events in India in the columns of those home papers of which they happen to be the Indian correspondents.

HITAVADI,
May 15th, 1914.

58. The *Hitavadi* [Calcutta] of the 15th May writes:—

"Discrimination in charity." The State Attorney of Chicago lately stated how the reputation of the local courts had suffered owing to a habit of the local juries of refusing to convict women offenders who happen to be young and good-looking. Anglo-Indian jurors when giving their verdict in cases in which Europeans are defendants should remember this opinion of the State Attorney of Chicago.

HITAVADI,
May 15th, 1914.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 23rd May, 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 23rd May 1914.

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CONFIDENTIAL

REPORT

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending 28th May 1914

COST

1. - General circulation		...
2. - Advertising and business notices		...
3. - Printing and stationery		...
4. - Postage and telegrams		...
5. - Office expenses		...
6. - Depreciation of plant and equipment		...
7. - Insurance		...
8. - Miscellaneous		...
Total		...

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st May 1914.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Mati Lal Ghosh, age 59, Kayastha	1,400
2	"Bengalee"	Ditto	Do.	Surendra Nath Banarji, age 68, Brahmin	4,500
3	"Calcutta Spectator"	Ditto	Weekly	Lalit Mohan Ghoshal, age 40, Kayastha	500
4	"East"	Dacca	Do.	Mohim Ch. Sen, age 60, Brahmo	200
5	"Hablu Matin"	Calcutta	Do.	Saiyid Jelal-ud-din, age 61 years	1,000
6	"Herald"	Dacca	Daily	Priya Nath Sen, Baidya	2,000
7	"Hindoo Patriot"	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
8	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
9	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
10	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
11	"Indian World"	Ditto	Do.	Prithvis Ch. Ray, age 38, Kayastha	500 to 1,000
12	"Mussalman"	Ditto	Do.	M. Rahman, age 32 years	1,000 to 1,500
13	"Reis and Bayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
14	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,200

LIST OF INDIAN OWNERS OF LANDS IN THE
BY THE PROBABLY

1840

No.	Name of Indian	Years of Possession	Remarks
1	John Smith	1840	
2	John Smith	1840	
3	John Smith	1840	
4	John Smith	1840	
5	John Smith	1840	
6	John Smith	1840	
7	John Smith	1840	
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100	John Smith	1840	

I.—FOREIGN POLITICS.

311. The *Mussalman* observes that Renter has from day to day wired harrowing tales of the crucifixion of Moslem Albanians and the ruthless massacre of men, women and children, and the desecration of places of worship and of sacred shrines. These shocking incidents do not appear to have in the least affected either the feelings or the conscience of the European nations. Whenever any Oriental Government, specially the Porte, is reported to have adopted harsh measures, even to suppress a riot or a rebellion or for the sake of discipline, the keen sensitiveness of the civilised people is greatly roused, they rise in honest indignation to denounce the barbarities and cry loud in the name of humanity, righteousness and liberty. But when occidental people are guilty of much greater offence, be it in the United States, in Canada, in South Africa or in the Balkans, their conduct is condoned as necessitated by administrative expediency or political considerations. Some years back a member of the Government had to declare from his place in one of the Legislative Councils in this country that officials had two opinions, one private and the other public. One now sees that European statesmen and philanthropists, with honourable exceptions, have two consciences, one for the orient and the other for the occident.

Albanian massacres and European nations.

MUSSALMAN,
15th May 1914.

312. The *Mussalman* remarks that the most important factors of the British empire are India and Ireland. India is England's most magnificent possession and the brightest jewel in the diadem of Britain, and Ireland has always been presenting British statesmen most thorny problems to solve. The Liberal party, as a whole, is pledged to grant Home Rule to Ireland, and though prominent liberal politicians have from time to time crossed the floor of the house and changed colours over the Home Rule question, the party, as a whole, has adhered to the policy adopted by Mr. Gladstone. Mr. Gladstone had a Home Rule Bill passed by the House of Commons which was rejected by the Lords. Those upon whom the mantle of Gladstone has fallen have taken advantage of the first opportunity to revive the old question, and though by some constitutional tactics they have removed the obstacles so far as the House of Lords is concerned, difficulties of a quite different character and magnitude have confronted them. A violent agitation has been engineered in Ulster and methods quite opposite of constitutional are being adopted to thwart the authority of Parliament. Responsible politicians,—men who have in the past directed and controlled the destinies of the empire—have openly advised and encouraged defiance of, and armed resistance to, law and authority. Protestant Ulster is now up in arms, and for all practical purposes an open revolt is threatened. Backed by the Unionist party and the aristocracy of England, Ulster is making demands of a most unreasonable character. The Premier's advances for amicable settlement are being received with scanty courtesy and repulsed. The English people pride themselves on their constitution and as great upholders of constitutional rights and of parliamentary government, but the situation in Ulster and the attitude of the Conservative party have proved that when vested interests are at stake, authority even of the Mother of Parliaments is not at all respected. A handful of men in Ulster are not satisfied with the provisions of the Home Rule Bill, and the whole United Kingdom is in a blaze. The spectacle is certainly not edifying. If such things had happened in an oriental country, civilised Europe—England foremost in it—would have denounced the people of that country as totally unfit for representative government and parliamentary institutions. To the Conservative party and the British aristocrat, Ulster is only an excuse for making the Parliament Act infructuous. They forget that by instigating and encouraging Ulster they are setting a bad example to other parts of the empire and practically undermining the authority of Government and Parliament by putting a premium on armed resistance to law and order. The impression goes forth that if any people are not satisfied with any particular piece of legislation, they can make it abortive by a show of brute force or the threat of a civil war. The paper cannot understand how and why the Liberal

Irish Home Rule.

MUSSALMAN,
15th May 1914.

Government tolerates lawlessness on the part of Ulster, and thinks it is sheer weakness on the part of Mr. Asquith and his Cabinet. In this country adverse criticism and protest against administrative measures are generally construed as disloyalty, and constitutional agitation is looked upon as rank sedition.

BENGALUR,
22nd May 1914.

313. There are evidently people in South Africa who would do all in their power to humiliate the Indians, writes the *Bengalee*. And to this class of men excuses are always to hand for picking a quarrel. The Indian Grievances Commission have recommended the abolition of the £3 tax, and the Union Government have signified their desire to legislate on the lines of their recommendation. The £3 tax can be easily done away with as the yield of it is small and the Government does not care to worry over its punctual payment. But now that the Union Government have decided on its abolition, there has grown up an extraordinary activity on the part of some of the officials at Natal to realise the arrears by all sorts of coercive measures. The defaulters are being clapped into jail and mulcted in their wages. This only means that they want unrest and not peace. But will the Union Government tolerate this sort of flouting of its authority?

II.—HOME ADMINISTRATION.

(a)—Police.

BENGALUR,
20th May 1914.

314. The *Bengalee* observes that Calcutta has again been thrown into quite a vortex of excitement over several house-searches. It is not known what materials are in the possession of the police to cause this sense of uneasiness and unrest amongst the people. Many things are lawful but many things are not expedient. A house-search is regarded as a great indignity by the Indian community. And it must not be entered upon unless the authorities are perfectly sure that a certain search will lead to important disclosures. Recently the search of the house of Babu Jogendra Chandra Mukharji, of Allahabad, created an impression that no man, whatever his antecedents and social status, is safe from the indignity of a house-search. The Anglo-Indian press says that the houses searched in Calcutta last Saturday all belong to respectable people. The paper hopes the authorities went into the *pros and cons* of the matter before resuming this disquieting campaign. So far the result of these searches has been of little use in political cases; and the people are of opinion that in many cases it serves no useful purpose except creating needless irritation. If the unrest is to be quelled, this is hardly the method which will lead to that consummation.

(b)—Working of the Courts.

TELEGRAPH,
16th May 1914.

315. The *Telegraph* asks:—"Who is this Subdivisional Officer of Ghatal who has just made a rather bold bid for cheap notoriety and got a snub from higher quarters for his pains?" and wonders if notice of his conduct has been taken by the authorities. If not, they ought to, as escapades like the one reported are likely to lower the prestige of officials and the Government they serve. The Subdivisional Officer felt himself aggrieved at the appearance of a communication in the district organ, the *Medini Bandhab*. Well, this is quite possible; and nobody would quarrel with him if he felt aggrieved. According to the law of the land, however, in such circumstances, he should have moved the legal machinery and sought remedy in the proper law court. But instead of doing this he simply took the law into his own hands, that is to say, though he was the complainant, he issued a notice on the Editor of the *Medini Bandhab* to appear in his own court to answer to a charge of defamation. Could anything be more unreasonable, more preposterous than this? The complainant and Judge both harmonised in the person of the same

august personage, placed by the benign Government in charge of an important subdivision. Fortunately for the accused, there is the provision of appellate courts, so that the Editor moved a higher authority and saved himself. "Saved himself" because anyone can understand that neither the complainant nor the accused can, so far as human nature goes, be absolutely fair to the other party. Well, not only did the appellate authority nullify the action taken by the Subdivisional Officer, but the latter was treated to a fairly strong snub as he had justly earned. Such spectacles can never be edifying and do nothing but harm, although the action of the appellate court should tell the people how neither office nor status can turn the course of British justice.

316. The *Bengalee* observes that a long-drawn trial at the instance of the High Court has established the fact that she was really assaulted by bailiff Meredith of the

Sanjibani Dasi's case.

Small Cause Court. So far so good. The Magistrate has pronounced the prosecution story substantially true. Meredith was not drunk but only wore a "dishevelled appearance" and "a flushed face" as the result of over-exertion, and what common people call a "high kick" was but "pushing with the foot more than once to make her rise," when the assailant's heart brimmed over with pity at her fall and bred in him an anxious solicitude as to her fate. The Magistrate has not deigned to explain why the feet and not the hands were used when the bailiff was thus overwhelmed with pity and remorse at his own handiwork. The Magistrate, apparently struck with the humane aspect of the assault, thought that a fine of Rs. 50 would meet the ends of justice, and what is more regarded the accused as worthy of all consideration at his hands. Thus, when the accused appealed to him from the dock for some time for depositing the fine, he kindly enquired how many days he wanted, and on being told "six," immediately granted him the time. One can now sum up the result of this highly interesting trial. A Hindu lady was assaulted by a European bailiff and fell down on the ground, when she was further pushed by the feet twice or three times by her inquisitive assailant, smitten according to the Magistrate, with a kind desire to enquire as to her fate. At the first trial the Magistrate acquitted the accused. The case then went up to the High Court which ordered a retrial. The case is then heard by the Chief Presidency Magistrate for months together. The accused is found guilty of the offence with which he is charged. But extenuating circumstances are discovered. The bailiff is fined Rs. 50; and a still further consideration is shown to the accused in that he is given a week's time to find the heavy amount of Rs. 50. Maulvi Liyaqat Husain was not given an hour by the same Magistrate to deposit the fine which was inflicted upon him. The paper hopes the Small Cause Court authorities will take suitable notice of the conduct of bailiff Meredith and teach him a lesson that will be a warning to all other bailiffs.

BENGALUR,
22nd May 1914.

(c)—Jails.

317. The *Telegraph* says there is a proposal for holding a Commission to enquire into the working and administration of Indian jails; and it comes none too soon. The

Commission to enquire into the working of Indian jails.

fact is, in all western countries several people are engaged wholly in studying the important question of criminology and finding means for reforming the criminal population and alleviating the rigours of prison life. Criminals are at the worst moral lepers who deserve as much consideration as those who suffer from physical ailments. So far as the treatment of prisoners is concerned, India is admittedly far behind in the race; and in view of the altered conditions due to the spread of civilization and western education, it is but just that she should be brought up to the level of the rest of the civilized world. It is said that the proposals of the Government of India have not only been circulated among Provincial Governments and Local Administrations, but their opinions have mostly been received. Only the views of the Bombay Government are now being awaited at headquarters; but it is expected that the same would reach Simla almost immediately. As soon as this comes about, the Government of India will approach the Secretary of State with the request for the appointment of a

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16th May 1914.

Commission. It is hoped that the gentlemen appointed may be people with extensive knowledge of the system of prison administration in western countries and wide sympathies with the people of this country. They should also possess some idea of the habits and customs of Indians, their beliefs and temperament, and conditions of life prevailing out here. It may be difficult to find all these qualifications in the same individuals. In that case the Commission should be composed of both Europeans and Indians.

(d)—Education.

BENGAL, 17th May 1914.

318. The *Bengalee* observes that the discussion in the House of Lords on the appointment of Mr. Hornell as Director of

The Director of Public Instruction, Bengal.

Public Instruction, Bengal, was somewhat acrimonious on account of the bitter note struck by Lord

Amphill. Lord Lansdowne observed that the appointment of an outsider had caused unrest and discouragement in the Educational Service. Lord Crewe paid a handsome tribute to Mr. James, who has been superseded, and pointed out that the only object of the Government of India was to get the best man for the post without inflicting any unfairness on the Service. Anything like a personal equation must be strictly kept out from the consideration of a question of this nature. The controversy may now be regarded as closed. Mr. Hornell is doing his work with a zeal and devotion which leaves nothing to be desired. He is evidently resolved to justify his appointment. The paper has great respect for Mr. James, but it feels constrained to remark that if an Indian officer had thus been superseded, there would have been no controversy such as witnessed in Parliament and the press. The fact seems to have been overlooked that Dr. J. C. Basu and Mr. P. Mukharji are both senior to Mr. James and are members of the Indian Educational Service. Those who have complained against Mr. James's supersession have not a word to say about the claims of these two meritorious officers, one of whom enjoys a worldwide reputation as having extended the bounds of human knowledge.

(h)—General.

AMRITA BAZAR PATRIKA, 18th May 1914.

319. The *Amrita Bazar Patrika* is glad to hear of the excellent services

The village defence party, Jessore.

rendered by the village defence party of village Kassipur, district Jessore, as well as of the public recognition by the District Magistrate. It appears

that before and after the last *Durga Puja* there were a large number of burglaries in the village and there was scarcely a night on which the thieves were absent. At last the young men of the village, under the leadership of Phani Babu, who is himself a young man of 25, formed themselves into a village defence party and began to keep watch by turns. The thieves perceived that they had now to deal with a "veritable set of Tartars" and soon made themselves scarce. This fact was duly reported to the higher authorities, and in consequence of this the District Magistrate came to Lohagara police-station and presented a silver watch to Phani Babu, and advised him to go on in this career of usefulness to his community. This incident carries a double moral with it. In the first place, it shows the splendid results of self-help and effective organisation. In the next place, it shows how much the authorities can expect from the young men of Indian villages, if only suitable opportunities are afforded to the latter. If, for instance, the organisation of Phani Babu were viewed with suspicion and spoilt by the sinister efforts of the Criminal Investigation Department, the executive authorities of Jessore would not get the benefit of its excellent services. Moreover, this incident emphasises the necessity of greater and more earnest efforts being made by our rulers to improve village sanitation. It is the terribly unhealthy condition of the villages that has scared away the very pick of its inhabitants, those few that do stick on being more dead than alive, thanks to the ravages of malaria and other untoward causes. That is what accounts for this lamentable dearth of capable young men such as those of whom Phani Babu's parties seem to have been made

up. If the villages were rendered habitable, and the young men encouraged to form organisations like those now under consideration, the problem of coping with the increase of crimes in the mufassil will be self-solved. So, not only from moral, but a business point of view as well, it is the duty of the authorities to leave no stone unturned to make the villages fit for the abode of healthy and sturdy young men.

III.—LEGISLATION.

320. The *Herald*, about this time last year, prominently drew the attention

Council Session at Dacca.

of the Government to the necessity of holding sessions of the Legislative Council in Dacca during

the time this city is the seat of the Government of Bengal. The question was subsequently taken up by the majority of the districts in Eastern Bengal where there was a strong feeling in favour of a Dacca session. Unfortunately the speech His Excellency the Governor delivered at the Dacca Durbar last year was interpreted as not only holding out no hope of a Dacca Session but was thought to contemplate the abandonment of the practice of making Dacca the seat of the Government for a time every year. Feeling grew to such an extent that the paper was asked officially to publish a contradiction. From that time, the question of holding a session of the Legislative Council has not also received any serious attention. This is, however, the time in the year when the programme for the coming year will be drawn up, which makes it permissible to review the whole question. The holding of a session of the Legislative Council at Dacca has more or less been viewed by those who oppose the proposal as only fulfilling a promise made to Dacca. Dacca may and undoubtedly has her claims. But apart from that, those who enter deeply into the Dacca question will find that far weightier reasons than the satisfaction of a city's claims underlie the question of a Dacca session. This is the first and the most important consideration, being with regard to a proposal affecting the administration of the country itself. Then there is another aspect of the question namely from the point of view of Eastern Bengal. If it is to the good of Eastern Bengal can the Government withhold a Dacca session? Then there is the question to be viewed from the point of view of the town of Dacca. There are also side issues, every one of which has to be duly noted and considered. The paper has no doubt that after these various aspects have been properly considered there will be one conclusion as to what should be done by the Government.

HERALD,
18th May 1914.

IV.—NATIVE STATES.

321. The *Amrita Bazar Patrika* remarks that if the administration of

The administration of Baroda.

Baroda shows improvements in several respects which are lacking in that of British India, it is

due more to the system than the men in governing position. The Gaekwar is the sole ruler of his State. He can adopt any measure he likes for the well-being of his subjects. He is sincerely anxious to benefit them. And Baroda has been converted into an abode of peace and happiness. But how different is the position of a provincial ruler in British India! He has absolutely no independence of his own. He is only a mandate-carrier of the Supreme Government, as the latter is the mandate-carrier of the Secretary of State. So, however anxious a provincial ruler may be to elevate the moral and material condition of the millions entrusted to his care, he can do but very little for them, controlled and hampered as he is on all side by superior authorities. The paper thinks every province in India could be turned into a Baroda if the boon of provincial autonomy were conferred on it. What is meant is that barring Imperial matters, its Governor, assisted with a Council of official and non-official members, the latter being elected and in the majority, should be left free to govern his province according to his best light. The revenues of the province, deducting the Imperial share, should be entirely at the disposal of himself and his Council, and he should be given a *carte blanche* to inaugurate

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any administrative reform which, in his opinion, is needed for the uplift of the people. It may be taken for granted that every ruler of a British Province is as ambitious of proving a *ma bap* to his people as the Gaekwar of Baroda, but he cannot accomplish his noble purpose, because he has no freedom of his own.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGAL, 32nd May 1914.

322. The *Bengalee* observes that jute is now one of the most valuable crops grown in India. It is so far grown within a limited area in certain districts in Bengal. Jute, however, unlike indigo, is not manufactured into a product in the country, and, consequently, no complaints are heard like those which were so commonly made against the indigo planters. As in the case of indigo, the lion's share of the profits goes to European traders, manufacturers and merchants. The Indian share of the profits is confined to the cultivators of jute and the sellers of the raw fibre. The pressing and baling is done by Europeans; the exporters are Europeans; the manufacturers of finished products and stuffs are Europeans; and the ultimate wholesale dealers are also Europeans. If jute could be manufactured into cloth stuffs in the country, the jute industry would become a source of great wealth to Bengal, but neither Indian capital nor Indian enterprise has taken up the matter, with the usual result that Indian grist is carried to the European mill. In dealing with the proposal to remove the Hatkhola jute market, the Committee appointed by the Bengal Government could have made various suggestions if they had decided to preserve that market, but in the terms of reference as contained in the Government Resolution, the project mentioned is the removal of the Hatkhola jute market, and the Committee have loyally adhered to it. It has been suggested that the jute trade has outgrown the accommodation in the Hatkhola market. A proposal to remove an established and settled trade when any difficulty may be easily met by providing additional room shows not only want of consideration but what may savour of an almost wilful determination to injure a class of people entitled to every encouragement and protection. People who are not familiar with the facts may naturally ask why it is proposed to remove the Hatkhola jute market to Cossipore particularly and nowhere else. The reply is very simple. There are presses in Cossipore belonging to European firms and loose jute is taken there to be pressed and baled. Now, if the Hatkhola market is closed, all the jute that comes there will have to be consigned to Cossipore and there will be a saving of the cartage expense from Hatkhola to Cossipore. The trade will also change hands and the present Bengali dealers and capitalists of Hatkhola will, in all probability, be ousted by merchants and capitalists at Cossipore who are not Bengalis. The Hatkhola market will either shrink or cease automatically if bookings from the Eastern Bengal State Railway to the section of the Port Commissioners' line to the immediate south of Chitpur are discontinued, and this is precisely what has been recommended in the report of the Committee. The abandonment of the Hatkhola market will evidently be the cheapest expedient in the opinion of the Committee. The river-borne trade alone will remain and the jute that is received at Hatkhola by river cannot be diverted to Cossipore by a recommendation of the Committee.

The Hatkhola Jute market.

VI.—MISCELLANEOUS.

BENGAL, 16th May 1914.

323. The *Bengalee* observes that things are coming to a head so far as the right of the Asiatics to enter British Columbia is concerned. The Japanese steamer *Komagata Maru* with six hundred Hindu emigrants will shortly arrive at Victoria and the Canadian authorities are determined to

Asiatic immigration in British Columbia.

prohibit their entry. Most of these passengers embarked on the vessel apparently at Calcutta to comply with the condition of continuous journey imposed by the Immigration Law. In the meantime a Council order, which imposes an absolute prohibition on the entry of all artisans and labourers, has been revived. It is not known how to characterize this conduct of the Canadian Government. The only remedy left is retaliation, and the paper is confident that His Excellency Lord Hardinge will not shrink from it.

324. The *Amrita Bazar Patrika* remarks that the attitude of the British Columbia authorities towards the 600 Hindus on board the *Komagatu Maru* shows to what a length the anti-Asiatic bias of the white races can be carried. To prevent the immigration of the Asiatics, what they formerly did was to promulgate the senseless and harassing rule that only those coming on a continuous voyage, i.e., without halting at any intermediate station, would be admitted. They had thought that the poor emigrants could not charter a steamer for a direct trip and had to embark on vessels that touched several ports *en route*. So they took advantage of this circumstance and wanted to use it as a lever for turning away their *bête noire*. In the present case, however, it is admitted that the emigrants have obeyed the letter of the law and are proceeding straight to Columbia. So the British Columbia authorities promulgated certain other prohibitions, equally harassing, excluding the Asiatics, and have also amended the regulation about a continuous voyage, with a provision that every Asiatic immigrant should have at least 200 dollars in his possession, and are now threatening to deport these 600 Hindus the moment they set foot on Columbian soil. But to India and the British Government this problem has a special significance. In the first place, the question is—is the British Government prepared or not to see that all its subjects are treated as such at least in those parts of the world that owe allegiance to the British Crown? Only the other day the House of Commons passed a resolution insisting on all subjects of the Empire being given the rights of British citizens in all parts of the Empire. Then there is another aspect of the question. How is it that, in spite of these pin-pricks, rebuffs and humiliations from the white countries, hundreds of Indians are still going abroad annually to those countries in quest of livelihood? Does it not unmistakably show the keen struggle for existence that is going on in so-called prosperous India? The pangs of hunger of these unfortunate emigrants must have been too poignant to allow of any considerations of self-respect or fear of ill-treatment to come in the way. It shows distinctly that India has not food enough to provide bare subsistence for all her sons. So the authorities, both in England and India, should do one of two things. Either they must see that the economic conditions of this country are so improved as to enable all Indians to eke out at least a bare subsistence here without being put to the necessity of courting humiliation and oppression abroad; or, if they confess their inability to do that, they should at least see that those Indian subjects of His Majesty that do go abroad for seeking livelihood, are treated like British citizens.

325. The *Bengalee* remarks that "Asiaticus" who is no other than Mr. Lovat Fraser, foreign editor of the *Times*, writes an article in the *National Review* on what it calls the revolutionary movement in India. He says with perfect truth that the first thing which strikes the enquirer is the squalor of the environment of the anarchists and the ludicrous disproportion of the means to the end. The movement in truth, call it by what name you please, is more economical than political—and has its deepest roots in economic conditions. It is really economical, but derives a part of its sustaining influence from political considerations. There is no money behind it, and what is more he adds, the great bulk of the people are loyal, and the movement is ridiculously feeble, as compared with the stability of the British Raj. He admits that there is no present danger, but he says that its potentialities are considerable; for the chief method of achieving its end is the corruption of youth. He observes that "it is permeating the schools and colleges of the country," and here we desire to record a note of dissent. Because a handful of school-boys have gone astray, is it right or even logical to assume that Indian colleges and schools have caught the dangerous infection? The assumption is wholly

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16th May 1914.

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unjustifiable. The schools and colleges must be officialized; because forsooth they are the nurseries of the seditious movement. The writer in the *National Review* is of opinion that the present law is amply sufficient for dealing with anarchical crimes and that no modification of the law is required, and it is equally unnecessary to create a department, based upon the model of Colonel Sleeman's Thuggee Department.

11, CAMAC STREET;
CALCUTTA,

The 23rd May 1914.

L. N. BIRD,

Special Assistant.